THE RELIEF SOCIETY MAGAZINE

Vol. XI DECEMBER 24 No. 12

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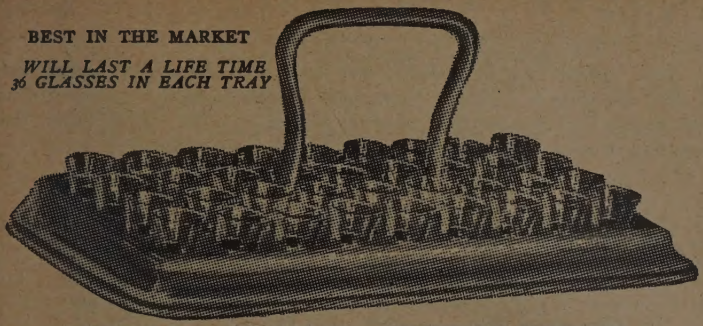

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To Our Beloved Sisters

DECEMBER brings us Christmas time again, a season in which the Christian heart turns with gratitude toward the Giver of All Good, for his bounteous love for mankind expressed in the Gift of his Only Begotten Son.

Pondering the blessings following this Supreme Gift, the presidency and members of the General Board of the Relief Society turn with gratitude to God that we have been privileged to live in the dispensation when the faith "once delivered to the Saints" has again been established on the earth, through the instrumentality of the Prophet Joseph Smith.

We are grateful that we have been favored in associating with women, who bear a like testimony with Job: "I know that my Redeemer liveth." Because he lives and we love him, let us express our appreciation of his great sacrifice by continuing our joyous work for the betterment of humanity. Dear sisters, it has been an inspiration to meet you during our conferences, a delight to visit in your homes during the conventions that have just closed. We have noted your attitude of helpfulness and your anxiety to give your best in counsel and labor that the ideals of your Society might be translated into tangible results. Our reports give you many compliments for your successful lesson work. We appreciate your enthusiastic cooperation and commend you for the splendid results of all your activities, especially your efforts in behalf of maternity and child welfare.

Confident that no call of distress has passed you unheeded, we praise you. You have spent many days with the sick. With sad hearts and patient hands you have tenderly laid to rest the loved ones that have been called home, among them some of our valiant officers and members. We sympathize with you in your sorrows, and pray the Comforter to send blessings that will in a measure compensate for parting pain.

Our hearts and hands are extended in welcome to our new stake and ward organizations, and we pray the Author of Gifts to bestow upon all that which is best.

On this hallowed anniversary, let us go forward with songs of thanksgiving and praise, and a renewed determination that our efforts shall continue to be directed in ways that will bring the time when the angels' songs on the Judean hills shall become the supreme reality of the world.

CLARISSA S. WILLIAMS,
JENNIE B. KNIGHT,
LOUISE Y. ROBISON.

Gold, Frankincense and Myrrh

By Hazel S. Washburn

This Christmas time, when all may tell
The story of the child again
Whose birth the angels heralded
With "Peace on earth good will to men,"
And wise men traveling from afar
Brought gifts—gold, frankincense and myrrh;

I have a fancy, all my own,
That these three gifts his life portray:
Gold for the kingdom, he was a king;
Frankincense, service without pay;
Myrrh for death, they gave to him
To wrap his broken body in.

We, too, may bring our gifts of love
And place upon his altar here.
Gold can be our worldly dreams
And young ambitions fair.
Frankincense, service without price;
Self abnegation, cheerful sacrifice.

And when death casts its shadow round
And claims our own beloved one,
Although the soul in anguish cries,
To murmur, "Lord, thy will be done,"
With quivering lips and eyes that blur,
To give a broken heart—aye that is myrrh.

Relief Society Conference, held at Honolulu, August, 1924. Front row, seated, from left to right: Mrs. Ricky McQuire and Mrs. Minerva Fernandez, counselors, and Mrs Louise C. Neff, president of Relief Society of Hawaiian Mission; Elder Richard R. Lyman, Mrs. Amy Brown Lyman, President Anthony W. Ivins, Mrs. Elizabeth Snow Ivins, Miss Daphne Dalton and Mrs. Josephine Smith, visitors from Salt Lake City, and Mrs. _____ Taylor from Ogden; President Eugene Neff, of Hawaiian Mission; Seated on grass, center, Miss Fulvia Ivins and Miss Bae Williams.

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A Trip to Hawaii

By Amy Brown Lyman

One can hardly conceive of anything more thrilling in the way of travel than a trip to the Hawaiian Islands, the Paradise of the Pacific. The attractions of this garden spot are becoming so well known that the local boats running from San Francisco to the Islands are now taxed to their capacity to accommodate the tourist travel, and it is necessary to get reservations months ahead.

Aside from the beauty and charm of these tropical islands, members of the Latter-day Saint Church have another and special interest in Hawaii. This interest is due to the great missionary work which has been accomplished there in the past, and is being accomplished today by the Church, and to the fact that there are some twelve thousand Hawaiian Church members residing there. In the seventy-four years which have elapsed since this mission was opened by President George Q. Cannon, in 1850, hundreds and even thousands of our missionaries, including our late beloved President Joseph F. Smith, have performed service in the Islands, and as a result, approximately one-third of the Hawiian people today belong to the Church of Jesus Christ of Latter-day Saints.

So attached do the missionaries become to the place and the people that they are all anxious to return for at least a visit; and their relatives and friends, having heard so much of the wonders of the Islands and the hospitality of the people, are also anxious to make the trip.

President Anthony W. Ivins' party, which left Salt Lake on July 7, for Hawaii, was made up of six enthusiastic individuals, none of whom had previously visited the Islands, none of whom had ever had a real sea voyage, and all of whom were thrilled with the prospects of the visit.

The party consisted of President and Mrs. Anthony W. Ivins and daughter, Fulvia; Miss Bae Williams, daughter of Senator

W. N. Williams, and Mrs Clarissa S. Williams, general president of the Relief Society; and Dr. and Mrs. Richard R. Lyman. President Ivins and Elder Lyman were commissioned by President Heber J. Grant to visit the Hawaiian mission, dedicate the Honolulu chapel, and inspect the business interests of the Church. Their time was taken up largely, during the whole three weeks, in consultations with Prsident Eugene Neff, president of the Hawaiian Mission, and Elder Antoine R. Ivins, manager of the sugar plantation, in surveys of Church and business matters, and in meetings and conferences with the elders and Saints. But

Elder Henry J. Dehaun, President E. J. Neff, Elder Walter N. Steffens, Elder Wm. McCune, Elizabeth Snow Ivins, President A. W. Ivins, Fulvia Ivins, Bae Williams, Elder Richard R. Lyman, Vilate Romney Ivins, Amy Brown Lyman, Hawaiian kids and girls. Roadside, Kona, Hawaii.

busy as he was, President Ivins, the great friend of the common people and the ardent lover of nature,—human nature included—was never too busy to stop to shake hands with and encourage the laborer, to counsel individually those seeking advice, or to pat the little children on the head end encourage them at a game or feat of skill. Neither did his alert eye or poetic soul miss any of the marvelous beauties of nature. He fairly reveled in the varied and unique scenery. Elder Lyman was filled with enthusiasm over the country, the people, and the accomplishment of the Church.

Mrs. Elizabeth Snow Ivins and Mrs. Amy Brown Lyman

held meetings and conferences with the Relief Society women, and gave freely of their time for private consultations and discussions of Relief Society work.

The two lovely young women of the party, Fulvia Ivins and Bae Williams, with their charm and hearty enthusiasm, were a constant inspiration and source of delight to the Church party, and added to the enjoyment of every group with which they came in contact. While they were alert for new and novel scenes and experiences, they attended faithfully all meetings and conferences.

On the inter-land trips the original party was augmented by the addition of President Eugene Neff, who has spent so many years in missionary work in the Islands that he was at home everywhere, Mr. Antoine R. Ivins, son of President Ivins, who is the able manager of the Church sugar plantation at Laie, and the latter's gracious and hospitable wife, Mrs. Vilate Romney Ivins.

Upon their arrival in Honolulu the visitors from Utah were met by relatives and a large group of elders and Saints, who gave them a most hearty welcome, showering them with flowers and decorating them with exquisite leis. They were shown these same courtesies upon their arrival to and departure from the various places they visited on their inter-island travel. This custom of twining leis about the necks of friends upon their arrival and departure is most charming and unique, and it is hoped it will never be supplanted by the conventional greeting and goodbye. It is distinctly an Hawaiian custom which should be preserved with many other interesting features of Hawaiian life.

There is so much that is of interest in Hawaii that it would be impossible in a short article even to name the important attractions. The Hawaiian group consists of twelve islands, only eight of which, however, are inhabited. The climate is what many call ideal, with a mean temperature of 75°. It is never extremely hot nor extremely cold, and with an abundance of rain the vegetation is luxuriant. A large variety of tropical shrubs and trees grow in abundance and bloom in gorgeous hues. The Hybiscus, which is the Territorial flower, is found in more than one hundred varieties. It grows so tall that it is quite commonly used in hedges, and more gorgeous hedges one could hardly imagine. Ferns grow to the size of trees and the tall, straight cocoanut trees, with their tufts of leaves and nuts at the top, crown the verdure like great unbrellas.

One disappointment to the traveler is the small number of Hawaiian people, compared with other groups. Without any knowledge of the actual condition, one naturally expects to find a much larger percentage of natives among the population. The fact is that Hawaiians and part Hawaiians together form less than

one-sixth of the population, while the Asiatics make up more than one-half. The census afew years ago shows the entire population of the islands to be 230,210. Of this number there are 24,120 pure Hawaiian and 14,800 mixed Hawaiian and Caucasion of Asiatic blood, making a total of 38,920. The other 191,080 persons are made up of the following: Caucasians or whites, 57,540 with 22,650 Portugese; 5,080 Porta Rican; 4,210 Spanish; and 25,600 Americans; 91,480 Japanese; 21,770 Chinese; 15,220 Philipinos; 5,270 mixed races.

The death rate among the Hawaiian people is so great that it would seem that this race, as a pure race, must inevitably disappear. During the year the above census was taken, among pure Hawaiians there were 888 deaths as against 533 births. This was partly compensated by more favorable conditions as to part-Hawaiians. The maternity and infant death rates are very high. Infant mortality was at the annual rate of over 139 per 1000 for 1922, and during 1923 it rose to a rate of 304 per 1000. Great efforts are now being made by the Public Health Department to improve health conditions. One finds public health nurses in almost every section of the Territory. A portion of one afternoon was spent very profitably with the public health nurse on the Parker ranch, who explained her work as a visitor in the homes and at the well equipped dispensary. Her salary is paid partly by the Territory and partly by the manager of the ranch.

The Hawaiian people, with their excellent manners and charming grace, are noted for their generosity and hospitality and, indeed, the outstanding features of the visit of the Church party were the hospitality of this genial, kindly and unselfish people, and the manifestation of their love and affection for their leaders.

The Church mission headquarters is now located at Honolulu, Where President Neff has his office and where his family resides. The property consists of a large plat of ground, a magnificent chapel or tabernacle built of lava stone and concrete, and an attractive mission home. The Church, which seats 650 people, is beautifully furnished and contains an excellent pipe organ. Mrs. Louise Chamberlain Neff, the capable wife of the mission president, presides over the mission home with grace and dignity, and everybody is made welcome. The regular family, including missionaries who reside in the home, consists of twenty to twenty-five, and it is very interesting to sit at this hospitable board with so many interested and interesting workers. A delicious dinner was served here to the Utah party on the day of their arrival, and was especially appreciated after six days spent on board a vessel.

In all, a week was spent with President and Mrs. Neff at Honolulu, and every minute was a joy. There was much to see and much to do. Honolulu is a most beautiful and interesting

city, with probably as great a variety of scenery as any city of its size in the world. The executive building, formerly the royal palace, where the last ruler, Queen Lilioukalani lived and where she was later imprisoned, is most interesting with its remnants of old furniture and its walls covered with paintings of Hawaii's past rulers. It now contains the offices of the governor and other territorial officials, and also the chambers of the Senate and House of Representatives. Mr. Ralph Woolley, a former Utahn, son of Samuel Woolley, for many years president of the L. D. S. Mission in the islands, and who is chairman of the Public Utilities Commission of the Territory, conducted the visitors through the executive building and presented them to the governor.

The Bishop Museum is another place of interest and contains many relics and rare specimens including the ancient royal regalia. Mrs. Bishop, a full-blooded Hawaiian princess, married Mr. Bishop, an American from the state of New York, and their wealth has been left for educational purposes. The Museum and the Bishop School for the Hawaiians are monuments to their generosity.

One of the most attractive spots in all Hawaii is the "Mormon" temple, located on the Church plantation at Laie fifty miles from Honolulu. The sightseeing cars and touring cars all stop here on the trip around the island of Oahu, while their occupants admire the structure and grounds which are set off to the greatest advantage because of the great contrast between this spot and the surrounding fields of cane and pineapple. The temple stands as a monument to the industry as well as the faith of the "Mormon" people and with the beautiful grounds surrounding it, reminds one of a priceless jewel in an exquisitely wrought setting. Elder William M. Waddoups is president of the temple and is assisted in carrying forward the work by the missionaries.

There is a commodious mission home on the plantation which was once the headquarters of the mission, and which is now used as the home of the president of the temple and his family; also the missionaries laboring here. There is also a Church, an amusement hall, a store operated under the management of the plantation, and the Church school—, an elementary school, conducted for the benefit of the children on the plantation. The manager of the plantation has a home here, as have also his assistants and helpers and the people who do the manual labor. The unique little plantation railroad should not be overlooked. From the main line, temporary tracks are laid in the cane fields, wherever there is cane to be transported. The rails are laid in one field today, and in another tomorrow, and the train follows the rails and carries the cane from the various localities to the factory.

The plantation school is taught by missionaries who are

selected because of their ability and past experience as school teachers. Last year the school was in charge of Miss Marguerite Gordon of Alberta, Canada, assisted by five other missionary-teachers. There were 170 pupils in attendance, made up of the following races: Hawaiian, Japanese, Samoan, Porta Rican, Chinese, Philipino, American, Tongan, Spanish, Philipino-Spanish, Hawaiian-Irish, Hawaiian-American, Hawaiian-Chinese, Hawaiian-Japanese, Hawaiian-Samoan, Hawaiian-Indian, English-Hawaiian-Chinese-Spanish, Chinese-Hawaiian-Norwegian. There were also some Negro-Hawaiian-Irish-Portugese and Korean children in the neighborhood near the plantation, who did not attend day school but who came occasionally to Sunday School.

A regular Church conference was held at Laie and also a Relief Society conference, both of which were well attended and

President Anthony W. Ivins, Mrs. Elizabeth Snow Ivins, and Mrs. Nachie from Japan, a convert to the Church and a devoted friend of Japanese missionaries, including Mr. Grant Ivins, son of President and Mrs. Ivins.

deeply appreciated by the people, who were eager to hear and understand every word spoken by President Ivins, Elder Lyman, and others who addressed them. A large native feast or Luau was held in the amusement hall on the plantation the night of the arrival of the Utah visitors. It was their first introduction to the various Hawaiian foods, which were all beautifully prepared and served.

One can hardly imagine a more restful, quiet, romantic spot than Laie, and one week spent here was all too short. With memories of the place itself are memories of the delicious dinners at the home of Mrs. Antoine R. Ivins, and the banquet given for the visitors by Brother Henry Aki, a recent Chinese convert, and

his wife, an old-time "Mormon," who is Hawaiian-Chinese. An interesting character at Laie was Sister Nachie, a convert from Japan, who came to Hawaii to work in the temple. She is seventy years old but hale and hearty. Although she speaks and understands very little English, she is devoted to her religion and attends all Church services regularly. At the mission home she takes her turn in family prayer, but uses her own Japanese language.

The visit to the islands of Hawaii and Maui covered a week and included many new and interesting experiences. Among these was the visit to the great volcano, Kilauea, the long ride over hundreds of acres of lava beds, and the day spent on the Parker Ranch where the Utah party and missionaries, numbering in all about twenty, were entertained by the manager, Mr. A. W. Carter, at a turkey dinner, which was really a banquet. Conferences, meetings, and reunions with the elders and Saints here were held almost daily and luaus were given in honor of the special guests. At Hilo the Utahns were entertained at the hospitable and interesting homes of two Hawaiian sisters, Mrs. Wright and Mrs. Watson.

While making the auto trips around the islands visited, stops were made whenever convenient, at the homes of the Saints and elders, and at the charming little Latter-day Saint churches or meetinghouses which are scattered here and there and which number in all sixty-two. These calls were enjoyed by everybody concerned and the visitors were presented with fruits and flowers. At the roadside near the Kalava branch, Mrs. Esther Kaharalii, president of the Primary, and a group of women and children, waited for hours for the party and then presented them with brilliant-hued leis made of real flowers planted and grown by the Primary children in the little front yard of the church.

The conference held in Honolulu the Sunday before the departure for home was the largest of all the gatherings and seemed to be the climax, for in connection with the conference the new chapel was dedicated by President Ivins. Many of the missionaries came in for the dedication, and the chapel was taxed to its capacity to hold the people, who listened with breathless attention to the instructions given and to the beautiful and appropriate dedicatory prayer.

There are in all about sixty-four missionaries at the present time on the islands,—men and women of whom any Church might be proud. They are earnest and conscientious and are working unselfishly for the benefit of others. The fathers and mothers of these young people would surely feel repaid for all the sacrifices they are making if they could see their sons and daughters in the active discharge of their duties. All of them

are teaching and preaching, and in addition some are working on the temple itself as well as in other service connected with the temple. Others are working on the churches which are being built. All are happy and enthusiastic, and sent love and greetings to their loved ones in Zion.

Preceding the Honolulu conference, a Relief Society conference was held with all the branches in and about Honolulu represented. Relief Society work in the Hawaiian mission is in charge of Mrs. Louise C. Neff and is in most excellent condition. It has been established so many years that many of the women have grown old in the work and all of them seem familiar with it. Mrs. Neff is ably assisted by her counselors, two very

President and Mrs. Ivins, taken on board steamer "Maui," leaving Honolulu for San Francisco.

Elder and Mrs. Richard R. Lyman, taken on board steamer "Maui," leaving Honolulu for San Francisco.

capable Hawaiian sisters, Mrs. Minerva Femandez, who is a veteran Relief Society worker, and who was a close associate of the former queen; and Mrs. James McQuire, who received her early education and musical training in Germany. There are thirty-six Relief Society branches in the mission, with 861 members. The local presidents are all native Hawaiians, and manage the affairs of their respective branches most capably. Many of the women are excellent speakers and preside with dignity and poise. Last year $1,670.28 was paid out for charity in the mission, 785 days were spent with the sick, and there were 823 special visits to the sick in addition to the 1801 regular visits by the Relief Society teachers.

Mrs. Forsythe, president of the Laie Relief Society, presided at the conference held there, and gave an excellent report. There were 120 in attendance. The enrollment in this branch is sixty-eight and the average attendance is forty-five. The teachers visit weekly instead of monthly. From October, 1923, to June, 1924, 2,102 days were spent in temple work by the women of the branch.

At the Honolulu conference, with 280 present, Mrs. Neff presided, and Mrs Femandez gave the address of welcome. Reports of branches were given as follows: the Kalihi Relief Society was reported by Mrs. Lydia Cummings, president; the Pearl City Relief Society by Mrs. Waiwaiole, president; the Waikiki Relief Society by Mrs. Kamaili Fieldgrove, president; the Wahi-

Miss Fulvia Ivins on board "Maui."

Miss Bae Williams on board "Maui."

awa Relief Society by Mrs. Kelii, president; and the Molokai Relief Society by Brother John Bright. The reports were ably given and testified of the excellent work being done by the branches. Weekly meetings are held, with courses of study, and work and business once a month. Teachers visit regularly and the sick and needy are helped. In the Kalihi branch, with 242 enrolled, 1,000 days were spent last year in temple work. Sister Fieldgrove told of the efforts in the Waikiki branch to help people to help themselves, rather than to lean upon others, and this furnished President Ivins with a text for the splendid address he gave on charity.

Probably the most interesting report given at the meeting was that by Elder John Bright, who is in charge of the L. D. S. work at the leper colony, Molokai, where he makes his home.

Brother Bright reported for his wife, who is president of the Relief Society of Molokai, but who, on account of being afflicted with leprosy is not allowed to leave the colony. There are thirty members in this branch, most of whom are blind and crippled. They all attend Relief Society meetings regularly, however, where, Brother Bright said, they receive inspiration, encouragement, and comfort. Their food and clothing are supplied them by the Board of Health, and with their small allowances they have been able to accumulate a charity fund of $120 which will be used to help the most unfortunate.

The music of the conference was a special feature and showed musical ability on the part of the women, and also careful preparation.

Sisters Ivins and Lyman emphasized here as at other meetings, proper home-making, the care and feeding of children ,and urged the importance of health measures and sanitation. They explained briefly the efforts of the Relief Society along the lines of general health, maternity and child welfare. Sister Ivins and Sister Lyman were each presented by the Relief Society women with a beautiful Relief Society pin in solid gold. These pins are most highly prized and will ever be reminders of this memorable visit.

In Honolulu, as well as elsewhere, dinners and socials were given in honor of the visitors. Mrs, Lydia Cummings entertained at dinner, and Mr. and Mrs. James McQuire gave a great luau in their spacious and elegant home, to which seventy-five were bidden. This feast was given after the fashion of those given in the olden days by royalty and nobility, and was followed by a rare entertainment of native dances, songs and chants. On the last evening, a farewell party was given by President and Mrs. Neff on the spacious lawns at the mission home. The grounds were beautifully lighted for the occasion and an excellent musical program was given, including music by the Royal Hawaiian band which was in attendance. Short speeches were made by President Neff and the departing visitors, and a reception followed in which all the guests shook hands with the members of President Ivins' party and bade them an affectionate farewell.

The Discontinued Custom

By Annie Pike Greenwood

Grandmother Snowden awoke with a feeling of pleasurable anticipation. She was one of those rarest of old people who take delight in the living present. She had always taken delight in life, and age had not altered her. She kept up all old family customs, but dearer than all others to her were the Christmas festivities, when her boys and girls, and in-laws, and all their children, took dinner with her, and spent the evening in mad merriment in the spacious, beautiful old mansion. Fun they knew how to have, for they had inherited Grandmother's abundant humor, modified and hampered, unfortunately by Grandfather Snowden's irascible temper. Grandmother was the only person who knew, perfectly, how to manage Grandfather Snowden, just as she was generally managing one or another of their quick tempered progenitors.

Grandfather Snowden had been dead five years, and the Christmas planning was on her mind alone. With the help of her maid Amanda, who had been with her for twenty years, she dressed herself, and set out in her coupe' for the market. An ordinary dinner she would trust to Mrs. Berswick, the housekeeper, but the Christmas dinner must be her own selection in every detail. Meredith's the high-class shop which had everything one might desire in edibles, was where her trading was always done. To the younger clerks she was known by her account, but the older ones remembered that she appeared annually to do her own buying, and they turned over to younger clerks such customers as they might be waiting upon, and gave their time exclusively to Mrs. James W. Snowden as long as she might desire it.

"Mr. Hampton," she addressed the elderly man who had hurried eagerly toward her upon her entrance, having instructed Sammy Brown to take the rest of young Mrs. Pierpont's order. "Mr. Hampton, have you a large turkey for me?"

Hampton beamed and rubbed his hands on his white apron delightedly. "I sure have, Mrs. Snowden. I saved one especial for you. When this shipment of turkeys came, there was one fellow that out-beat all the rest, and I says to the boys right then, 'There's Mrs. Snowden's turkey!' and I set it aside, as you'll see, with name on it. I s'pose you want to take it with you as you always do?"

Grandmother Snowden smiled at him, with a pretty flush in her cheeks, "Certainly, Mr. Hampton; I want to take the whole

dinner back with me. Did you remember another turkey for the servants?"

"Yes, ma'am, Mrs. Snowden. I saved another. But this bird I saved for your family—Well, you'll see—"

He left her, and was back in a moment with two turkeys, placing one of them on the scales, and proudly drawing her attention to it. "See that, Mrs. Snowden? Tips the scales at thirty pounds! Don't see many birds like that!"

One thing after another she ordered until the dinner was complete, and when she rode home it was with the triumphant consciousness of a happy deed accomplished. While the chef was busy with her directions concerning desserts, she thought she would telephone her girls of the approaching event, and enjoy the anticipatory pleasure of discussing it. Of course, there was no question in her mind about their coming, because a custom established in the Snowden family was never discontinued.

"Hello, Edith, is that you?—I have the finest turkey I ever had for our Christmas dinner, and—Who is to be here?—Why, what a funny question! All of you, of course.—What's that?—You won't come if Helen does?—Edith Singleton, are you crazy?—you won't come if your own sister comes?—She didn't come to help you with that dinner you were giving, when she had promised? Well, perhaps—You say you know she was just joy-riding with that Mrs. Eggers?—But, Edith—well, I am provoked with you! Goodbye!"

Grandmother Snowden hung up the receiver with a snap, and a sparkle of indignation was in her eyes. Then she took it from the hook and asked for another number. "I want Helen.—Oh, Helen! of course, you are coming to eat Christmas dinner with me!—Why not Edith?—Oh!—What about Fred?—He didn't let Grant in on that deal when he made all that money and he could just as well have done it?—Oh, what shall I do with such a family!—You say the Fletchers, Hancocks, Demmings, and Glaziers won't come if the Yates, Moores, Valentines, Wilkins and Keisers do?—Very well! Then none of you shall come! I won't have a broken-up squabbling family sitting at my table!"

Grandmother Snowden's heart was high. A red spot burned is either cheek. "Amanda," she directed that faithful servitor, "Have Jerry take the big turkey to the Salvation Army, with all that goes with it. I shall be dining alone on Christmas day."

Amanda did not question Grandmother's decision, and she knew better than to offer any consolatory words. But her heart boiled with indignation at the persons or circumstances which had interrupted this dearest of all customs to Grandmother Snowden's heart.

On Christmas day Grandmother Snowden went about the

house as usual, refusing to reveal any disappointment in her manner. She was just as courteous as ever in her well-wishing to servants and those who called upon her. The presents brought her by her children were received with gracious dignity, nor did she refer once to the discontinued custom of the family festivities.

At ten o'clock in the morning, greatly perturbed, the chef informed her that something had cut off the gas supply, while the turkey in the oven of the gas stove, cooking for the servants, was only half done. Grandmother called up the gas company, receiving the information that the railroad had failed to deliver a tank of oil so that more gas could be manufactured, and that the entire city had exhausted the supply, and were not likely to have any more before the following day.

Hardly had Grandmother hung up the receiver, when a woman with a turkey in a dripping-pan inquired at the kitchen door whether or not Grandmother would allow Mrs. Deering to finish cooking her turkey in Grandmother's coal stove. Grandmother had no coal stove, but referred her to the house on the corner. Peering up and down the snowy street, Grandmother saw people scurrying hither and yon with what she knew now to be turkeys and other things to be cooked, all in search of coal ranges. Funniest of all appeared to be the frantic women with a pie balanced on each hand.

She ordered the chef to tell all her servants they were to eat at the Hotel Proctor at her expense, and even as she did so, a daring plan came into her head, and she declared to herself,

"I dare do all that may become a grandmother;
Who dares do more is none."

Ed Proctor, the original proprietor of the Hotel Proctor, had been one of her husband's friends, and his son Ed. was now proprietor. Either one of them would do anything she asked. Over the telephone, through young Ed., she reserved the Japanese dining-room, and instructed him that when they arrived to see that the Fletchers, Hancocks, Demmings, and Glaziers were directed to the gold parlor, and that the Yates, Moores, Valentines, Keisers and Wilkins be shown into the blue parlor, to await dinner. She would arrive in time to arrange the seating of the guests.

Next she called Helen. "Yes,—yes, Helen,—it is too bad about the gas failing before your turkey was roasted. Couldn't you just dine quietly with me at the Hotel Proctor?—Yes, the hotels and restaurants are crowded, but Ed will find us a place. —You will? Good!—Just wait for me in the gold parlor, if you get there first."

To each member of her family, daughters, sons, and in-laws, she telephoned. After which she wrote the names of her guests

on cards, and when she reached the hotel in her handsome modern gown, she placed these cards herself on the dining-table in the Japanese room, every other one face downward.

Ed Proctor she told to have her guests in the blue room notified first. When they seated themselves according to her direction, it was with some surprise that they noted the vacant chair by each place. What could it mean? None of them dared investigate the cards which lay face downward beside the unclaimed plates.

The blue room guests were ushered into the dining-room. They entered the room in a body, and stood staring in shocked surprise. Claire Keiser, who had inherited most abundantly her grandmother's sense of humor, was the first to regain her self-possession, bursting into rippling laughter, and swooping down upon her grandmother, "Oh, you darling! What a perfectly delightful scheme! Now, don't a single one of you scrapping old fogies spoil Grandmother's Christmas by sulking! You sit right down where she wants you. Is my name by you, Grandmother? It is! How lovely! I hoped you'd want me as much as I wanted you!"

Embarrassed, but smiling, the entire family was seated. Every member was glad of the stroke of genius that had brought them together. Like combative people in general, they welcomed the chance of reconciliation that would not compromise their pride.

During the chattering and laughter which followed, Edith leaned across the table to Helen and said, "Of course, we are all going to Mother's after dinner, aren't we?"

"Of course," answered Helen, "we couldn't discontinue an old custom!"

A flicker of tolerant humor came into Grandmother Snowden's old eyes as she overheard them.

Sensible Christmas Giving

Ramona Wilcox Cannon

The spirit of the first Christmas was peace; likewise the spirit of the first Christmas-giving. A night of oriental splendor; a far-stretched canopy of bluest space, gold spangled and glorified by the wondrous guiding star, earth silent and heaven rejoicing; a sanctified young girl with the Savior Babe in her arms; and worshiping the Child, three men were wise enough to cast the fruits of their years of world-wide search for truth at the feet of the One who would be able to satisfy their hunger, far beyond all others—this was the scene of the first Christmas giving. And the gifts were precious myrrh and incense, long cherished by the wise men. They were products of a patient age. They were choice gifts offered to the choice Spirit of the world, and in their presentation was dignity, peace, simplicity, fitness.

Is not sensible Christmas-giving the giving which does not violate the basic spirit of Christmas; which is appropriate to the recipient; and which overtaxes neither the resources nor the strength of the giver?

This definition permits of a wide scope to be sure, but one cannot be too specific when the varying incomes of families are considered, and the varying conditions under which people live. There may be times when no giving at all is the sensible thing. If people are heavily in debt, because of the burden of illness or other troubles, giving presents to the friends or relatives would cause more pain than pleasure to the recipients. Then there is the delicate question of reciprocity. Even if one has a desire to give to a friend who is in such circumstances that she cannot give in return, yet would wish to do so, and make, possibly, an unjustifiable effort to do so; giving at another time than Christmas, would be more tactful, when even the thought of reciprocity would not enter.

Frequently a giving of the spirit, by means of telephone calls, personal notes, or even the regular Christmas cards, is the part of wisdom.

Since the War, America has shown a marked tendency to simplify Christmas giving. Even now we are not the most exemplary of nations in that respect. For one thing, we crowd Christmas as we do our daily lives. We are the only nation that attempts to worship, feast, hold family celebrations, exchange gifts with friends, and go to places of amusement, all in one short day. For another thing, the dollar, all too often, plays a stellar part in our giving and in our expectations.

Other nations enjoy the Yuletide with more leisure and less expense. In England, sometimes as long as two weeks before Christmas, the casual slumberer will be awakened at one o'clock in the morning, or later perhaps, with Christmas carols sung by the beautiful voices of the choir boys. Such a delightful awakening is indeed heavenly in its effect. And could there be a more appropriate Christmas gift? These artists give gratuitously of their time, strength and talent, for the sake of the Christmas spirit, and they give promiscuously to rich and poor, lowly and high-born. We appreciate and welcome the Christmas caroling that has recently been introduced among our own people.

Christmas itself in England is a day of worship. All places of amusement are closed. The churches are beautifully decorated, and people go to them with the spirit of devotion in their hearts. Afterwards families gather together, and enjoy a quiet and happy reunion. They exchange gifts among themselves, but, as a rule, the gifts are less numerous, less elaborate and expensive, than in our own country. The day, following is known as Boxing Day, and is also a holiday. People continue to celebrate more gaily than on Christmas itself, and this is the day of glory for the postman, the milkman, the errand boy, the janitor and any others who serve the people from day to day. The postman used to receive probably as much in the boxes presented to him on his rounds as his year's wages would amount to (this good custom seems to be on the wane in England, in these difficult days). An office or errand boy might call on all the companies doing business with his firm, and receive the joyous sum of thirty or forty shillings. This is a general day of festivity. Friends visit with each other and may or may not exchange gifts.

In Sweden the big celebration occurs on Christmas eve, which begins at sunset, three o'clock in the afternoon. A large tree is lighted, and very frequently a small one for each member of the family besides. A little red-clad gnome brings in the gifts and distributes them. There is much gaiety and much good food. The varieties of food vary with the wealth of the people, but one may always be sure of boiled rice, deliciously prepared with spices, and of delicious boiled codfish that has been dried in a preparation of lye. Here, also Christmas day is given over to worship. People go to the churches at four or five o'clock in the morning. Christmas and Good Friday are the two days of the year in Sweden, when all places of amusement are closed.

Germany is, so to speak, the native heath of Santa Claus. He comes to the children on Christmas eve, with his black boots and red jacket, and white flowing beard, and a big pack on his back, and distributes the toys and presents by the light of the Christmas tree. Chocolate and cookies and "Christstoll" (sweet-

ened, spiced, and shortened bread with fruit in something like our raisin bread) are on hand, and possibly more elaborate refreshments. The Germans send Christmas greeting cards to a very wide circle of friends. They, too, regard Christmas day in a religious light, and keep to quiet family reunions.

In France, also, Christmas is a holy day. Many of the Catholics go to confession some time the day before Christmas and fast from then until midnight mass. At midnight the people all attend the elaborate mass ritual in the beautiful churches, then have a delicious dinner at home after that. The children shine their shoes and shine and shine and shine, and place them in a neat row on the mantelpiece, for Santa will come in the night and fill them with candies and other goodies. Christmas day is for further worship, and family gatherings.

The real day for gifts is New Year's. The children have their bundles ready, and go to bed early. Father and mother retire also, with all sorts of mysterious packages concealed about them. When the chimes ring at midnight, the children arise and flock to their parents' room, kiss their father and mother, and wish them a happy New Year, then recite some selection they have learned, and present their gifts. The parents accept nothing that is merely purchased. The gifts must be the handiwork of the children. Perhaps it is some special drawing or geopraphy paper, or something of that kind. All through December, the children have been very busy. Little Marie has an exciting time, hiding from father the stockings she is knitting for him, and keeping mother's gift, and sister's, too, out of their sight. She must be prepared to drop one and pick up another at any moment. Perhaps mother has had Marie neatly cutting and sewing some clothes for a doll for a poor little girl in the neighborhood; and perhaps she herself will receive that doll and those very clothes, from behind mother's pillow. That gift—a real lovely doll she will prize and cherish for many years. As a rule children are given a good deal less, and are much more careful and appreciative than American kiddies.

Santa Claus does not visit South American "minos," but they receive a few small remembrances from their families, and have a suggestion of a celebration. The servants, however, begin reminding the "senora" several days ahead, that the Holy Night is coming and that they need a pair of sandals or a new dress or something else. More often than not from a sense of innate modesty, Concha will tell the mistress that Fermina needs, and Fermina will mention Joachin's desires, and so on, or the mothers may call and do a little talking on their own account.

Returning to our own Christmas, and the idea of sensible giving, probably we should remember the applicability of the old Greek

maxim, "moderation in all things." Even so, there is something in management. Two women with the same income and approximately the same needs, can arrive at very different results. Educational centers, today are demonstrating the virtue of management in regard to kitchen work (saving of steps, time, and energy, fuel and materials); also other phases of domestic work. Efficiency experts teach men business management. Perhaps we need some Christmas efficiency experts, also. For Chirstmas is one of our big problems.

One woman I know eases the strain in this way: Very soon after the current Christmas is past, she deposits a Santa Claus box in a certain corner of a certain drawer, and every week she drops in a few pennies and nickles and dimes. That is much easier than procuring a lump sum at the same time that taxes, and with many people, tithing, also are falling due. It has this advantage, too, that frequently during the year, unusual bargains are offered on articles that would make very desirable Christmas presents. The woman who has a surplus on haud can take advantage of these opportunities and save trouble and thought at the rush season.

Another suggestion that might prove helpful to the busy mother, is to keep a pad, or at least a sheet of paper and a pencil beside the Santa Claus box, and like the literary worker, note down the inspirations as they come. It is at unexpected moments that little revelations occur of something that parent, brother, or sister, or child, or friend may desire. "I will remember that at Christmas time," we tell ourselves, and proceed to forget, in the usual way, and a few days before Christmas are blankly wondering what to get.

There is an art in appropriate Christmas giving. Everybody has a few pet unfulfilled wishes. One woman has pretty plants but no window box or tabarets to place them effectively. Some one is yearning for a fine embroidered centerpiece the right size for the dinner table. Another woman is recovering from a serious illness, and has to be a-bed a good deal has no really comfortable pillow. A friend who frequently cannot sleep at night has looked forward for years to owning a dainty bed-side lamp. Edgar has his heart set on *Boy's Life,* and Molly has wished and wished for *St. Nicholas.* There are people who are eager to subscribe for our magazines, and find it very difficult to afford them. If we are going to give some one a book, let us remember his favorite authors, or at least the style of story he likes. Perhaps Paul has a secret flare for detective stories and would rather have one than an uplift story. Get him what he will enjoy. Another nature will deeply appreciate the uplift story, the historical work, or a highly intellectual book. Some

men would be delighted with a gift of home-made candy or a fruit cake, others would not esteem it, particularly. Some care greatly about beautifully monogramed handkerchiefs, others are rather indifferent to such things.

In many cases, families co-operate and buy their presents together. It is a commendable system. Most of us would prefer one elaborate gift from six people than six individual lesser gifts. And with this system applied to the children of the brothers and sisters, they need not be flooded with superfluous perishable toys, but might receive more substantial toys or articles of clothing, or other things which they would desire and appreciate—which would not overcrowd the house, and would help the mother.

Consecutive Christmas gifts of the same kind, are a good plan, especially when people are trying to acquire a complete set of china or silverware. Even if people's means are very limited, two or three or more could combine to give one piece of either silver or china, two teaspoons or forks or even one, in preference to two or three trifles. For the succeeding birthday or Christmas, the gift might be duplicated.

Like the French, we should, and most of us do, stress the importance of the gift made by friends or family. Mothers cannot be too appreciative of the efforts of their little ones in this direction. The calendar or pen-wiper, however amateurish, that is presented by the child with a happy smile and the proud words, "I made it for you, myself, mother," should receive a place of honor a longside the handsomest piece of wrought silverware.

To this end, children should be encouraged to make their gifts, and should be started out early in the year. Being thus occupied will keep them busy and happy and out of mischief, and the time a mother spends teaching them, will be more than saved in time that she would have to correct them otherwise.

We, ourselves, find it difficult to do the handwork we desire, but if, all through the year, we kept within immediate reach, a basket or bag, with a Christmas article, needle and thread and scissors and thimble, in it, so that if we sat down just ten minutes to rest our feet, or half an hour to chat with a visitor; or if it were quite ready to pick up and take with us to make a call, or go to club, or a party, we would accomplish enough to surprise ourselves.

Doubtless all the Relief Societies are contributing useful suggestions for Christmas gifts.

In the Ensign stake Relief Society, an effort is being made to increase the attendance at the work and business meetings. All women are urged to come and bring their own work, if they are not engaged on some Relief Society quilts or other articles. Sister Lucile Taylor, the work chairman of the Board, has been

demonstrating to the ward leaders, and to the wards themselves, the making of practical, pretty and inexpensive Christmas gifts—bead bags and necklaces, and charming lamp doilies for instance. They bought some all-over gold net, and some gold banding at the fifteen cent store, cut a round paper, fitted and basted the net and banding on, placing the banding in different designs in the center, and around the edges, sewed it on the machine, ripped off the paper, and behold! for around fifty cents each, gold lamp doilies as pretty as are being sold in the stores for around five dollars each!

President Irene Richards of the Ensign stake was recently asked by the General Board to supply the civic center with some old clothes for remodeling. A teacher there instructs a class of women in sewing, and the center supplies the materials. Sister Richards called up several women, and shortly thereafter collected their bundles, and got them to Regent Street just as the women were going to their classes. They themselves, carried the bundles up to the work room. Sister Richards was afterwards told about the coats, suits, hats, dresses, underwear and quilts made from these articles. In value they amounted to fully $500 and helped these women and their families over a hard year. This is an example of the Church co-operating with the civic authorities. How fine our civic centers are, teaching people to help themselves! This was not a Christmas gift—but the suggestion might be modified in some form, for Christmas giving. Relief Societies, clubs or individuals who can possibly take the time, would be making a most appropriate gift to some mother with a large family and little means, if they could help her out with the great problem of clothing her little ones.

Of course, the Relief Societies, themselves, always have their "busy season" at Christmas time. They are in the hands of generous-hearted, resourceful women who give themselves untiringly to the problem of accomplishing the greatest good to the greatest number of needy. And they are the medium through which all in the ward may remember the poor. How fine to have this system and co-operation! Children should be taught from their early years to remember and assist the poor and the aged! Even they can accomplish this through the Relief Society. I can still see the beaming face of one little girl who was making individual cup cakes, and coating them with chocolate frosting last Christmas time, to give to the Relief Society to distribute. This great organization, indeed, has proved a benediction to community life in innumerable ways ever since its founding. And it is partciularly connected with the Christmas spirit.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

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A Greeting From Across The Sea

We greet you from across the sea—from a land that has held the leadership of the world from the days of ancient Rome, until the period of the Great War—from a land that has produced great painters and musicians and writers, great scientists and preachers and statesmen—from a country covered with buildings of architectural fame, of world-old churches whose spires reach toward heaven and whose bells chime out on the Sabbath air, "Peace on earth, good will to men."

In this country some of you, and many of your fathers and mothers and grandparents, were born. In the spring of the year I ate dinner with a lady who had lived all her life within an easy walk of Warwick castle. I have had as an acquaintance for many years a woman who knew the city of Canterbury as if by rote. She knew the cathedral, the archbishop's palace, the bell called "Old Hal," after Henry VIII, the little tea shop were Dickens is said to have met McCawber, and the homes of Agnes and Uriah Heap. She knew the long Dover road and nearly all the places of interest in her native city. I have another acquaintance whose home was in Paris, and who reveled in the dramatic stories furnished us by French history and in its many historic spots. I have known, rather intimately, in my life, people from Cologne, Germany, from Berlin, Dresden, Brussels, Amsterdam, Copenhagen, Stockholm and Christiania, and it is

from these various lands I send you greetings at the Yuletide.

All of them have poured their gifts of mind and of heart into the great stream of an American life, and because of the richness of the contribution they have helped to make a great America. Many people who are of the Latter-day Saints lived according to the best light they had in their native land, and then came the messengers of the Lord, and into their lives burst the fulness of the knowledge of the everlasting gospel. Their adopted country is the land of Zion, hallowed and sanctified of God, and into this new land they have cast their lot, believing eventually that the disappointments of their native land will be overcome and that in the due course of time a Zion, acceptable to our God, will be built on this continent, and earth receive her paradisiacal glory, and Christ will reign as King of kings and Lord of lords.

Utah Women Honored by National Council of Women

The National Woman's Relief Society has been greatly honored during the last year by the National Council of Women of the United States. Our president, Mrs. Clarissa S. Williams has been appointed state chairman of the Quinquennial Committee which is making arangements for the Great Quinquennial Meeting of the International Council of Women to be held in Washington, D. C., in May, 1925. During the session, Mrs. Williams, with other state chairmen, will be special guests of the president, Mrs. Philip N. Moore, at banquet to be held in their honor.

Another recognition is the appointment by the National Council of Women of the United States of our general secretary, Mrs. Amy Brown Lyman, as one of the twenty delegates to represent the United States at this international meeting.

Our sister organization, the National Young Ladies' Mutual Improvement Association, has also been honored by having Mrs. Ruth May Fox, counselor to President Martha H. Tingey, on the executive board, where she serves as auditor.

Joseph Smith's Views of Women

It is instructive to remember, on this anniversary of Joseph Smith's birth, the door his teachings threw open to women in the Church.

The basic idea of these teachings is the doctrine of the

eternal comradeship of husband and wife. They are complements of each other, not only here but hereafter. More, a great deal more, than did Paul, the Prophet emphasized the thought that neither is "in the Lord" without the other.

Out of this doctrine grow two other fundamentals. One is that, if they are to be truly companionable, they must *both* cultivate the mind. Superior and inferior minds cannot very well meet for long. The other thought is, that, if they are to be emotional comrades, they must adhere to the same moral standard in life. If woman has the right to exact the same rigid standard of virtue from man that he has from her, then she becomes dignified in her own sight and in his.

These in turn give rise to lesser ideas. There is the idea that woman has as much right to vote in the state as man, and "Mormonism" was probably the first to grant this right. Then there is the idea that she has the right to vote in the Church. Educationally, "Mormonism" has never discriminated against women. Co-education is, and always has been, the keyword here. While the wife is to "obey" her husband, it is only "in righteousness." In a word, "Mormonism" recognizes that woman is a personality, and one to be developed along with man.

Such, briefly, are the teachings of the Church respecting woman. But these, directly or indirectly, have their foundation in the teachings of Joseph Smith. And these teachings, too, antidate considerably the more substantial ideas of the modern world concerning woman. Nor have they been fought for by "Mormon" women and won by small concessions at a time. Rather have they been, not always graciously "granted" by the men, but recognized as inherent rights. And that also is something to be proud of.

THE CHRISTMAS SEAL

I am the Christmas seal.
My cost is one cent.
My value is beyond price.

This year Dr. John A. Widtsoe will direct the sale of Christmas Seals in Utah, and over one thousand men and women in the State have promised to serve on committees and help. Utah is called on to raise $50,000 and she must not be found wanting. The sale opens Thanksgiving Day and closes Christmas Eve.

Relief Society Conference Minutes

Amy Brown Lyman, General Secretary

The semi-annual conference of the Relief Society was held in Salt Lake City, October 2, 1924. The conference covered one day only, with two sessions, and a nursing demonstration. The morning meeting for stake and local officers was held in the Bishop's Building, and the afternoon meeting, which was a general session, was held in the Salt Lake Assembly Hall. There was a good attendance with representation from many of the stakes and wards. Granite stake furnished excellent ushers, who quietly seated the large audiences.

Mrs. Lizzie Thomas Edward, chorister, assisted by Miss Edna Coray, organist, had supervision of the excellent music which consisted of numbers from the choir, solos, and congregational singing.

President Clarissa S. Williams, in her capacity as presiding officer, greeted the Relief Society workers most heartily,, and assured them of her great appreciation for their services and for their devotion to the great cause so dear to her heart.

At the general session, President Williams' welcome and greeting were responded to by Mrs. Margaret Cutler, president of the Relief Society of the Burley stake, who, in behalf of the visitors present, expressed appreciation for the cordial greetings and welcome extended to the large audiences by our beloved president, who is looked upon as our mother in Relief Society work. She also expressed apreciation for the great Relief Society organization, with its high ideals and helpfulness, and for the opportunity it gives the women of the Church for develoment and self-expression. She paid tribute to the work of the General Board, which she characterized as a work of love and helpfulness in the interest of the women of the organization, and in the interest of the public, generally.

The nursing demonstration was held at 4:30 p. m. and was under the direction of a committee with Mrs. Jeannette A. Hyde in charge. The demonstration was conducted by Mrs. Ella Conover, and consisted of bed-making, washing and dressing the baby, and a display of proper layettes. At the close of the exercises an informal health conference was held with Dr. T. B. Beatty, who had been especially invited to attend, and Mrs. Conover.

PRESIDENT CLARISSA S. WILLIAMS

I think I have never been so happy to meet you as I am this morning. I think I have never felt so grateful before to my

heavenly Father for the preservation of my life. I think I have never known before how people cling to life, how they want to be alive, how they want to retain their faculties, and want to be one with those with whom they associate, as I do today. I am truly grateful to you for your prayers in my behalf during my recent illness, and I am more grateful than I can ever express to my heavenly Father for the preservation of my life.

The Relief Society work is going forward with rapid strides. It seems to me that we have never before had such encouraging reports from the stakes with regard to the progress which is being made. The Societies are gaining prestige and I believe that you, from the different stakes of the Church, feel as gratified with your work as we feel gratified with it. There is still, of course, room for improvement; we cannot stand still, and if the General Board doesn't point the way always, to the greatest advancement in your communities, we hope that you will let us know about it. With your co-operation and with the help of the Lord we feel that the work of the organization will go on and meet the needs everywhere. The mission of the Relief Society is to help, and we are endeavoring all the time to evolve plans which shall assist you in looking after those in your communities who need your assistance.

Organizations and Reorganizations: Since the last conference there have been the following organizations and reorganizations: Blackfoot stake, reorganized June, 1924, Mrs. Signe Davis, whose death was announced at the April conference, has been succeeded by Mrs. Sara H. Carruth; Deseret stake, reorganized June 22, 1924, Mrs. Alice L. Gardner, released, Mrs. Martha Adams, appointed president; South Sevier stake, reorganized April 30, 1924, Mrs. Matilda B. Ross, released, Mrs. Nina Hansen, apointed president; Snowflake stake, reorganized April 27, 1924, Mrs. Nellie M. Smith released, Mrs. Ann S. Shumway appointed president; Blaine stake divided May, 1924, into Blaine and Minidoka stakes, Mrs. Laura J. Adamson retained as president of Blaine stake; Mrs. May Jones appointed president of Minidoka stake; Granite stake divided May 25, 1924, into Granite and Grant stakes, Mrs. Leonora T. Harrington released, Mrs. Emmaretta G. Brown appointed president of Granite stake, Mrs. May M. Silver appointed president of Grant stake; Juab stake, reorganized August 16, 1924, Mrs. Unity Chappell, released, Mrs. Maud Forrest appointed president; Carbon stake, reorganized September 28, 1924, Mrs. Isabelle B. Bryner, released, Mrs. Estella C. Dalton appointed president; Eastern States mission, reorganized August, 1924, Miss Marie Danielsen released. Notice has not yet been received of the appointment of a successor.

We appreciate the work of these dear sisters who have been released from their official positions, and in behalf of the General Board and the Relief Society generally I extend to them a hearty vote of thanks and an honorable release.

Many questions have come up during the last few months, which I shall discuss briefly.

Temple Funds: Temple funds contributed for temple work, may be sent directly to the temple with name attached, or with a statement that the money is to be used for work on the temple lists; or the funds may be turned over to the genealogical committees in the stakes and wards, to be sent in with stake and ward names. Relief Society records should show the amount of work done by Relief Society women, or the amount of work provided for by Relief Society women. Relief Societies may arrange for special Relief Society excursions to the temple, if desirable, but all stake and ward excursions proper, are arranged for by the stake and ward genealogical committees. There should be the closest co-operation between the Relief Society and the genealogical committee. The work of the Relief Society as such is with the living; the work of the genealogical society is for the dead. However, the Relief Society is ready and willing at all times to assist the genealogical society in its work, and there should never be the slightest conflict between the two organizations. I hope the Relief Society women will continue indefinitely the custom of each woman in the organization doing the work for one woman in the temple each year, or providing for the work of one woman. If this were fully carried out today there would be nearly sixty thousand women worked for each year by the Relief Society women.

The question is sometimes asked if the General Board expects Relief Society women, as such, to contribute an additional amount for the work of one man, and the answer is no. Women as individuals are of course free to contribute as much as they please for temple work, but the General Board has asked only that Relief Society women, as such, either give one day's work, or contribute for the work of one women each year.

Responsibility of Officers in Reorganizations: When we look about us and see the organizations and reorganizations that are constantly going on, the division of stakes and the division of wards, the question sometimes arises regarding the division of funds. At one time in my career I was the president of the Salt Lake stake Relief Society, and one of the wards had worked very hard for several years to provide funds for a Relief Society hall. In those early days there was no provision made for the Relief Society rooms in the ward meeting houses. They had secured land near the meeting house and had in the neighborhood

of $2,000, and were just ready to close a deal whereby they could build, when the ward was suddenly divided. When a ward is divided one of the first questions that naturally comes to the minds of the officers of the new ward is that of finance, for there are always many needs. In the case to which I have referred, the president of the older Relief Society came to me as stake president and asked my advice regarding financial matters. I advised her to divide the funds on hand, and to give the Relief Society in the new ward its portion. The people who had gone into the new ward had assisted in gathering the money, and I felt it was theirs as much as it was the property of the women of the old ward. The result was that a few dollars mort than half was donated to the new organization. You must, of course, use your own judgment about affairs of this kind, but I am sure new wards would feel it a very great help if you would start them out in business. A new ward must begin at once with books, with stationery, with welfare work, etc., and if each president of a ward to be divided would feel that she could take from her funds a sufficient amount to start the new ward out in business it would be no more than proper, and would be greatly appreciated. This applies also to the stakes. The wheat trust fund owned by stakes and wards should also be divided in the case of division of the organization. It belongs to the members of the new organization just as much as to the members of the old. Young organizations should be encouraged and it is the duty of the mother organization to start them out.

Affiliation With Other Organizations: Questions are often asked regarding the matter of Relief Society affiliating with other organizations. The advice of the General Board is that the Relief Society should be very careful that the organization be preserved for its own special work, and that it be not used to promote individuals or other organizations. Relief Society women, as individuals, are of course free to take up such work as they see fit. The organization does not assume to direct what they shall do with their spare time, but the General Board recommends that the Relief Society organization as such be maintained and preserved for its own special work, and that it be not used to promote the work of other organizations.

Maternity Homes: Many of the stakes are making inquiry about maternity homes. While we are very much interested in this subject, we feel that any effort along this line should be based on a wise understanding of conditions, including a knowledge of the needs of such an institution, and the ability of the community to support and sustain it. A maternity home should not be established until a survey has been made, in order to learn if there are sufficient births in the community to justify the

establishment of such a home, and not until the community sees its way to fully finance such a proposition. Any maternity home established by the Relief Society should conform to the highest standards for such institutions. The buildings should be sanitary and well equipped. The right kind of competent help should be secured, including a hospital graduate nurse. Only reputable, well-trained physicians should be connected with the institution. The Cottonwood stake, through the co-operation of the First Presidency and the Presiding Bishopric, have recently established a maternity home in Murray, for which we commend them. This undertaking will be watched closely by the First Presidency and Presiding Bishopric, as well as by the General Board of Relief Society. A certain community in the southern part of the state is anxious to establish a maternity home, also, but when a survey was made, it was found that there are only about eighty births a year, which would of course not justify the establishment of a maternity hospital, without an absolute knowledge that additional funds could be raised and would be forthcoming. I feel that there is no more commendable thing for Relief Societies to do than to arrange for mothers to be given the proper care during confinement, and I believe the time will come when maternity cottages will be scattered throughout Latter-day Saint communities. It is highly honorable for women to bear children. The labor of the Latter-day Saints is to build up the communities with honest, honorable, healthy people.

Public Health Nurses: I am a great believer in the public health nurse, and I hope the time will soon come when there will be one in every county. I hope Relief Society women will encourage the movement. There are very few public health nurses in the states where the Relief Society is organized; so in addition to having in mind the thought of providing such nurses for the communities, Relief Society women should also have in mind their training and preparation. The public health nurse must be a hospital graduate nurse, and must also have one year of training in addition in a school where training in public health work is given. It would be a great credit to our organization if there could be public health nurses in all the communities of the Latter-day Saints, through the efforts of the Relief Society organization, in co-operation with the counties and other agencies.

There is so much said and written about the health of the community now, and about the health of the individual. The death rate of children is decreasing, the infant mortality is decreasing; people are living to an older age, and it is through the efforts of men and women that this is the case. Yesterday I just happened to look through the newspaper. There was an article which said that the ideas which we have in regard to

fresh air and proper food are doing more to lengthen the span of life than any other one thing; that now people think and know that they must have their homes properly ventilated, that their children must have plenty of fresh air to breathe, and that there are certain kinds of food which should be eaten in order that the family may be healthy and strong. We look to the stakes to carry on the health plans as rapidly as it is possible. We feel that one of our chief interests should be the conservation of health and the consevation of life.

I am pleased to report that the General Board and the Relief Society generally have co-operated during the last year with various state agencies in the interest of health surveys, clinics, and health education. In both Utah and Colorado we have assisted the state health agencies, in health campaign work, in many portions of Utah and in southern Colorado. For the work in Colorado we were fortunate in securing the services of a trained nurse, Miss Ione Alder, and we shall now have a report of her work.

In introducing Miss Alder, President Williams explained that early in March a letter was received by the General Board from the secretary of the Anti-Tuberculosis Association of Denver, stating that the various health agencies in Colorado had combined in a health program for the state, and asking for the co-operation of the General Board in promoting health activities in the "Mormon" communities of southern Colorado. The letter stated further that a preliminary survey had shown need of follow-up work throughout the state, but because of lack of funds and a limited number of nurses, they were unable to cover the whole field. The Colorado agencies hoped the Relief Society might see its way clear to furnish a public health nurse for the L. D. S. communities in Colorado, which would leave their nurses free to take up the same work in the remaining portions of the state. Their plan was for their nurses to complete the survey, hold health conferences, and clinics, and carry out a health education campaign by giving talks, lectures, and demonstrations.

Remembering that Miss Ione Alder, a graduate hospital nurse, daughter of Mrs. Elise B. Alder, was at that time doing missionary work in Colorado, President Williams explained the situation to President John M. Knight, of the Western States Mission, and asked if he would consider the matter of lending Miss Alder to the state of Colorado for a few months to do this work. President Knight, who is always so cordial and generous and who is quick to understand and comprehend a situation, immediately consented to the proposition, and as a result Miss Alder devoted the remaining five months of her mssion to public health work in southern Colorado, in Young and San Luis stakes.

MISS IONE ALDER

Miss Alder stated that when she responded to President Knight's call to come to Denver to arrange for health work in southern Colorado, she went to the office of the Colorado Anti-Tuberculosis Association, where the executive secretary, Miss Garnet I. Pelton, explained to her that the Association had been making a survey in Colorado, and had found that 67% of the children in many districts were malnourished, underweight, and with physical defects. At the time the survey was made it was found that the mothers and children in all the communities were very much interested in public health work, and it was desirable to give them all assistance possible.

Miss Alder reported that she spent five weeks in Denver, preparing for the work she was called to do in the southern part of the state. She was given training by the Visiting Nurse Association, going out with the nurses into the homes, doing bedside nursing, and studying sanitation. The Denver Anti-Tuberculosis Association gave Miss Alder training in nutrition, and she spent some time at the various health clinics in Denver. She stated that when she reached her destination, she found the Relief Society officers of the San Luis and Young stakes ready and willing to co-operate with her in her work in every possible way. In the towns which were visited by Miss Alder, announcements were made in the public meetings that health conferences would be held. The equipment used in weighing and measuring the children who attended the health conference was carried from town to town. The children's eyes, teeth, and tonsils were examined, and the general condition of health noted. The records of the findings at the health conferences were taken into the homes of the children, where the mothers were told of the condition of the children, and were given an opportunity to discuss with the nurse the care which the children should receive.

It was found in Colorado, as it is found everywhere, that the children were not drinking enough milk, nor eating enough vegetables, and that they were eating too much sweets, especially between and before meals. Miss Alder reported that in connection with the health conferences and visits to the homes, she gave talks on nutrition to the mothers in Relief Society meetings, and to the children in Primary meetings. This method was followed in each town visited.

Nutrition classes were also organized where mothers came and brought their children to be weighed. In Colorado health work effort has been made to interest the child in his own health, and when a child gains in weight, he is given a star, which interests him and makes a game of proper eating and sleeping habits.

Miss Alder spoke in appreciation of the fine co-operative spirit manifested by President Knight, who told Miss Pelton that Miss Alder's work need not be confined to the Latter-day Saint people, but that everyone should have her services in the district where she was to be sent. She also paid a tribute to the Relief Society women of San Luis and Young stakes, who were so willing to co-operate with her and who showed her the greatest courtesy and kindest hospitality. She praised the General Board for its interest in health work and felt sure that in the years to come much benefit will result to the communities in the Church through this effort.

Miss Alder emphasized the importance of follow-up work in all health programs, and gave some excellent advice applicable to all communities. Follow-up work often reveals the faulty diet of the patients. In fact, there are very few families anywhere whose diet is well balanced. Many of the families visited by a public health nurse seem to have an abundance of good food, but the diet is not balanced, and this is the cause of much of the malnourishment among the American children. It was explained that children should have a little protein each day, not entirely in meat, but in eggs, cheese, milk, dry beans, etc. The child should also have a green, leafy vegetable each day. Children should learn to like leafy vegetables and fruit. Home control is a great factor in the proper nourishment of children. Many mothers feel that if a little child doesn't like spinach and carrots that he should not be made to eat them, so the mothers must first be convinced that a well balanced diet is necessary to good health and proper nourishment, and if once convinced they will train the children to eat proper food. Children should also be fed at regular hours, and should have regular sleeping hours. If children are trained from the time they are born until they are eighteen years of age, their health and food and living habits will be established and there will be no more trouble in these matters. It is dangerous for a child to be 7% underweight for any length of time. An underweight child requires eleven hours of sleep. Mothers should know this. They should undress their children and examine them, in order to note the state of their bodies. When a farmer is examining stock he doesn't put a big blanket on them, and then examine them. Neither should the child be examined with clothing on.

THE PUBLIC HEALTH NURSE

Mrs. Victoria B. Christenson, Nurse Demonstrator, Utah Agricultural College

From the year 1859, when the service of the trained nurse was first utilized in the home as a bedside nurse, until the present

day, when the public health nurse is being called to a variety of positions in the public health field, the history of public health nursing has presented many interesting phases, too numerous for discussion.

In this country the public health nurse is recognized as a definite factor in the building up of great health movements. She may be working for the protection of the pregnant woman, the infant, the child, or she may be working for the education of the parents in helping them to understand and solve the home health problems. The field has consequently been enlarged and the demand for her service greatly increased.

Because health building is now considered a matter of education and not one of accident, the public health nurse has a vital part to play in the health of the children of our nation. This means that she must work in close co-operation with the home and all agencies interested in health education.

The eyes of the world are directed to America for guidance in the training of leaders for building healthy human beings, and we must prove worthy of this recognition by making sure that our leaders in health education are well trained. They must have a vision of the possibilities of every child. They must have a vision of how their work may be linked up with the work of other teachers and agencies. They must realize that health education is dependent upon science and upon research work that is being contributed by physicians, laboratories, and reasearch departments, and that they are dependent upon others at all times for help and guidance.

The real public health nurse should become a leader of the people, permeating the communities with health thoughts, raising the standards and creating a desire among adults as well as children for health building. This means that special training is necessary not only in hospital technique and in the observation of symptoms, but training in epidemiology, sanitation, sociology, psychology, nutrition, and other phases of the work taken up in the special courses offered for training of the public health nurse.

The public health nurse must be a woman of broad vision, she must have an abundance of love and sympathy for her fellow man. She must have tact and diplomacy, self-confidence, pleasing personality, ability, consideration for others. Above all, she must be a socialized human being ready and willing to work with all other public spirited individuals as well as the woman in the home.

People will tell you that the real public health nurse is born and not made. This may be true of all teachers, but when we can find these gifted individuals backed up by an education and

scientific training and the ability to teach others, we have workers truly fitted to become public servants.

The development of a public health program in which the nurse may lead out depends upon her employer. If she is employed for a single type of work such as school work, prenatal and infant welfare, or prevention of tuberculosis, she will have little time for general educational work in home health problems. However, no matter in what field she belongs primarily, she aims to conserve and promote health.

The development of the work of the public health nurse will depend upon three things: 1. A definite source of scientific knowledge, medical, statistical, and social; 2. The ability to demonstrate and apply such knowledge in the community; 3. A systematic method of educating the public in principles and procedures of health building. She must remember that the most important health processes on the part of the child takes place in the home; he sleeps at home, eats at home, and lives at home, therefore the home must be reached and the co-operation of the mother secured in any health education program.

Without doubt, the greatest single cause for the alarming physical inefficiency of the American nation is carelessness in diet. Health implies a balance between the acid and alkaline solutions of the digestive tract; the acid condition of the stomach and intestines—caused by eating too much meat, potatoes, white flour, sugar, or any demineralized, processed food,—means acid condition of the blood with the consequent evils of colds, rheumatism, heart trouble, nervousness, etc. The public health nurse is helpless in correcting these evils without the co-operation of the mother. The mother must do her part in the health program.

The public health nurse can bring into the home such information as will help the mother understand and prevent many of the diseases which are so prevalent, and at least 70% of the diseases from which people suffer are preventable. Secretary Weeks says the country suffers a loss of one billion dollars each year from preventable illness and curable defects. As the nurse visits the home she seeks to discover symptoms of deviation from health and can train the mother to make these observations for herself and to understand some of the simple corrective measures. The nurse is not a physician and cannot prescribe in case of disease, but she is the handmaiden of preventive medicine and her services are needed in all communities.

Every health and welfare association should be spurred into activity to do its utmost for the prevention and control of disease, and for building up positive health standards, but no one group of workers should feel that they have a monopoly in the work. Health work should be carried on by a co-operative plan with

all agencies. No agency should magnify its own function at the expense of other agencies. The demand for team play among all field workers is obvious and pressing. The health of the community is, after all, a matter of general and co-operative interest.

The essential thing in team play is that each participant shall not lose his identity but shall subordinate his individual purposes to the common interest and do his part loyally in spreading the gospel of health. We need to bring ourselves to see each other's viewpoint and if we earnestly strive to do so, much can be accomplished by exchange of information, standardization of work, and co-operation of allied activities.

In our own state where the number of public health nurses is so limited, the volunteer agencies render valuable service in the field of public health, but this service can be rendered more economically and to greater advantage if co-ordinated and carried on in co-operation with official agencies. I am inclined to believe that one of the most important steps forward in health education has come from the adoption of a guage whereby the layman as well as the specialist can judge of the child's physical condition and be taught some of the fundamentals of health building and disease prevention.

We need more public health nurses, we need an active health council where the various organizations may go for advice in all matters pertaining to health building, we need to understand one another better and to work at whatever task we are fitted to improve the health of our community. We need the volunteer worker. The latter represents a group which is not held down by law, nor confined by circumscribed rules and customs. This group can rise to any occasion within their providence. They can secure funds from sources not available to health departments. They can assist the public health nurse in many ways to make her work more effective and far reaching. But the volunteer worker needs the public health nurse and the health departments for help and guidance. The conclusion is not difficult: the one thing needed is more trained teachers in health education, and better co-operation between all agencies.

COMMUNITY RECREATION

Counselor Jennie B. Knight

Recreation has been an important factor in the community life of the Latter-day Saints since the beginning. Even in the long days of strenuous travel across the plains, there was relaxation in recreation, around the evening campfire. I am sure no plea needs to be made to this body of progressive women for rec-

reation for the young people of the Church—for suitable, supervised recreation.

The Presidency of the Church have assigned to the General Boards of the Young Men's and Young Ladies' Mutual Improvement Associations supervision over the general recreational activities of the Church, including the establishment and maintenance of proper standards, and it is their desire that all other groups support them in this work. The executive officers and members of the General Board of Relief Society heartily endorse the recreation program and recommend it to you, and we trust that you will use your influence in fostering this movement in all the wards and communities of the Church, and assist in carrying it out in accordance with the plans suggested.

Recreation committees will be organized as follows: the Mutual Improvement Association boards, in connection with the stake presidency have selected, or will select, four of the ablest men and women in this field of work, to be found in the stake, to be known as the Mutual Improvement Association stake committee on recreation. This committee will take the place of the present social committee. In like manner, the M. I. A. officers in the ward in connection with the bishopric and stake M. I. A. officers, will select a committee of four (two men and two women) of the best available material in the wards to form the M. I. A. ward committee. After these committees have been appointed, they are expected at an early date, in connection with the presidency of the stake and the bishopric of the ward, to hold a meeting with all the heads of the respective auxiliary organizations, to correlate an all-year program, giving each organization, as well as the quorums of the Priesthood, an opportunity to participate.

We urge the Relief Society to take part in this plan and in order to have everything satisfactory, it would be well for the ward officers and members to decide early upon the recreational activities the Relief Society desires to have during the year (especially those entertainments given for the entire ward or community), in order that requests for dates may be considered and not conflict with those of any other organization. In arranging Relief Society recreation, we should remember that the making of money is not the primary object, and we should see that our program conforms to the standards of the recreation committee. Keeping in view the thought expressed in the M. I. A. *Handbook,* the objectives of recreation are

1. The making of the joys of healthful recreation and social activities a vital part of the life of every man, woman, and child. This implies:

   a. The providing of ways and means for wholesome enjoyment.
   b. An educational campaign for better use of leisure time.
   c. More attention to education in valuable enjoyment.
   d. A fairer distribution of recreational opportunities.
2. The development of the spirit of sympathy and brotherly feeling through:
   a. More extensive social contact.
   b. More natural social contact.
   c. Breaking down undesirable class distinction in communities.
3. The development of a higher type of social leadership. Group activities demand intelligent initiative cooperation.
4. Promoting health by means of proper physical and social recreation:
   a. More outdoor activities.
   b. Better supervision of these activities.
   c. The creation of a variety of interesting activities for adults.
5. Developing culture and social refinement in youth.
   a. Maintaining proper standards of etiquette in parties and social functions.
   b. Educating youth to assist individuals who are socially timid.
   c. Directing the mind of the youth to the beautiful in dress and outward expression, and to the deep values of mind and spirit.
6. Developing the power of self expression through dramatics, debating, and other aesthetic and intellectual activities.
7. Extending desirable acquaintanceship among adolescents:
   a. That wholesome friendship may be made.
   b. That ideals of manhood and womanhood may develop.
   c. That errors in courtship may be avoided and a more wholesome relationship promoted.

The Mutual Improvement Associations have recommended that a budget be prepared to cover expenses of recreation in the ward, and that this budget cover the expenses of such activities only as are open to the entire membership of the ward. Activities limited to membership of a given group, where all the members of the ward are not invited, should be financed by the organization concerned.

In view of the fact that many organizations are not suf-

ficiently conversant with their financial needs and financial resources for recreation, it is suggested that when the above plan is not feasible, that for the present a partial budget system be worked out as follows:

1. The general recreation fund is to be cared for by some one well qualified, appointed by the bishopric and the executive heads.

2. That the total (net) proceeds of all recreational activities given for the ward as a whole by the various organizations shall be divided equally between the organization giving the affair and the general recreation fund. This means, of course, that all expenses must be paid before such division.

3. Once every three months a financial statement should be made at an executive meeting, covering all ward auxiliary receipts, disbursements and balances. At any time if additional funds are needed by local organizations for emergency use, and the funds are available, they may be apportioned from the general recreation fund with consent of bishopric and executive heads.

4. The general fund may be also used to finance such free community activities as may be undertaken.

5. When general ward recreational activities are conducted by the recreation committee, all the revenue should go into the general fund.

At the meeting of the executive officers the various auxiliary organizations, quorums of priesthood, and choir, will be given as far as possible a place and time and activity in the schedule of the year-round program. This implies that any organization that so desires may furnish at least once during the year, a recreation program for the ward. It is suggested that once a year all these organizations combine and with the assistance of the recreation committee put on a big ward festival, carnival or fair.

When there are general calls made upon an auxiliary organization, or there are special needs in the community, such as missionary farewells, etc., which, in the mind of the bishopric of the ward and the executive officers of the various organizations, cannot be met in ways other than through recreational activities, we suggest that the matter be carefully considered and the organization be permitted to give an entertainment for that purpose. There should be no other function in a community to conflict with this. When such needs are clearly recognized by all the organizations and agreed upon by them in meeting of the executive officers, there will be no occasion for dissatisfaction. On the other hand, a real opportunity will be created for co-operation. All such needs should be clearly investigated at the beginning of the season, or at the time when the budget is being prepared.

SPIRITUAL DEVELOPMENT OF RELIEF SOCIETY OFFICERS

Counselor Louise Y. Robison

I was thinking while we were singing "The Spirit of God like a fire is burning," what a beautiful thing it is that all of us are singing this lovely hymn, all with our hearts, and that it brings us great joy and exhilaration!

"Then," said Jesus unto his disciples, "if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16:24-25. This scripture applies to the life of the Relief Society officer. She must have courage and strength of character, she must be dependable. We may manufacture shoes or distribute food, and it is done with the doing, but not so with Relief Society work. Our work is building human souls. We can't serve humanity until we find it; therefore we must look for and find that spark of divinity that is in each one of the children of God. We must have that love of humanity, that when we find one of God's children in sin, we can look through the clouds that surround him and still see that he has in him a spark of our living Father. We must have faith in our Father in heaven. It takes more than just faith enough for us to live the gospel and to help others. It takes faith that is almost a power to overcome evil in ourselves and in others. I was looking out of my window a few days ago at an old boxelder tree. The wind was blowing hard, and the branches were being swayed and bent by the wind, but as soon as the wind ceased, the branches were back in their natural place. These branches were in harmony with the tree life. But on the same tree were other branches which had not been in harmony with tree life and these branches were stiff and brittle and could not bend and could not respond to the life of the tree, and so they were broken. The tree would go on living and growing without them, and they would be the losers. If we do not have the Spirit of God with us, and great faith, when heavy burdens are laid upon our shoulders, we can not respond and grow in the kingdom of God. So we must have faith in God. We must have faith that will keep us calm in the presence of trouble that we do not know how to surmount. We must have faith in our Father in heaven, as well as in mankind, in order to feel that we are every day working for the kingdom of God on this earth. Sometimes we will get discouraged; sometimes we will have heartaches; sometimes we will even be angered to think that others do not respond to us; but we must feel that we are servants of the living God, and it will take out of our lives any petty selfishness

that we feel. If we do our best each day, even though we do not accomplish all that we want to do, we shall be helpful to ourselves and to others. We must feel that it is the power of God that we are working for. We do not work just to save a passing pain, or to merely lift a fallen brother or sister, but to bring them to a change of attitude, either in a physical or spiritual way, and when we do this we know we are contributing to the work of the Lord.

In the work that we undertake, when we feel that we have such big things to do, let us feel that it is for the benefit of the people we are working, and not for ourselves, and the peace of God will come to us and make our work a joy and satisfaction.

I would like to read one little verse that I feel would be helpful to all of us:

RESIGNATION

With eager heart and will on fire,
I fought to win my great desire.
"Peace shall be mine," I said; but life
Grew bitter in the endless strife.

My soul was weary, and my pride
Was wounded deep: to Heaven I cried,
"God grant me peace or I must die;"
The dumb stars glittered no reply.

Broken at last, I bowed my head,
Forgetting all myself, and said,
"Whatever comes, His will be done;"
And in that moment peace was won.

—*Henry Van Dyke.*

AFTERNOON SESSION

President Clarissa S. Williams

I am very happy that another opportunity of meeting you in Relief Society conference has come. It seems to me the older I get the faster six months passes, and we hardly get turned around and get a few things done when we are ready to greet you again and to say how delighted we are with the work you have done during the past six months, and how much we hope your shoulders are squared for the burdens of the six months to come. The work of the Relief Society organization is growing. You have noted this growth in your communities. The interest is increasing. New stakes and new wards are being organized. Many women are being added to the membership of the organization.

Yesterday we had the great privilege of meeting with the mission presidents, and we were delighted to hear their testimony to the fact that the Relief Society has been a factor in bringing to the knowledge of the people of the world the truths of the gospel. We were very much delighted with their report. We were pleased that our work is of interest not only to our own women but to women who are not of us, and we are delighted when souls are brought to the knowledge of the Lord Jesus Christ and the truths of the gospel, through the means of the Relief Society. You remember that the Prophet Joseph Smith said to us that not only were we to minister to the poor and the needy, the sick and the afflicted, but that we should save souls. I wonder sometimes if we do feel that that mission was laid on us, and that we might be instruments in saving many more souls if we knew just how to go at it. One of the mission presidents spoke particularly of our theology lessons, of the good they have done among young women who are not members of the Church, but who have been invited into the Relief Society meetings. They have been wonderfully impressed with the lessons which were taught there regarding the parables of the Savior. Not only are these things interesting, but the practical things that the Societies are doing will be of incalculable benefit to those with whom the Relief Society women associate.

The efforts which we are making, and which we expect to renew, to improve the health of the women and children in the communities, is a mission which is laid upon the Relief Society workers. This should be one of our main concerns. We are not alone in this interest; the government, as you know, is taking up more and more projects which tend toward better health, and the development of the communities. I think that the passage of the Sheppard-Towner act and the use of the money, small though it was comparatively, which was taken advantage of by nearly all the states in the Union, will open the way for more benefits to come to the women and children of the United States. I always take pride in the thought that the women of the Relief Society were ready to co-operate with the state in this work, that we had the machinery with which to assist in carrying on the work of that Act.

We feel, dear sisters, to commend you for the work which you have done, for the interest which you have taken, and for the spirit which has actuated your work. As you know, we have been visiting the stakes, sending out the members of the General Board to visit and to assist, to encourage, and to help to build up and strengthen, and I want to say to you that we have received many valuable suggestions through that medium, and we trust that our visits to you have been just as beneficial to you as they have

been to us. All the stakes will be visited before the end of the year.

We wish to say to you sisters that the Relief Society organization is the mother of all the Church auxiliary organizations. It is from us, from our homes that the workers in all the other organizations come, and we want to say to you to be helpful and broad-minded and to be willing, perhaps often, to lose your own identity to a certain extent in assisting the work of the other auxiliary organizations. Our hope, our future, is in our children, and we must, as mothers, do everything that we can to help to build up the Primary and the Y. M. and the Y. L. M. I. A., so that they may mean to the children as they grow up what the Relief Society means to us. This mission is left with you to feel that every organization in the Church is yours, and that your flesh and blood goes to make up those other organizations.

President Clarissa S. Williams

Latter-day Saint mothers should be worthy examples to their husbands and children. They should set such an example that their children will know that what mother says and what mother does is the right and proper thing to do. I believe that no mother could have greater joy than to have her grown children around her and have them express themselves that all that they are is due to their parents, to their fathers and to their mothers, and, of course, much of the family influence is disseminated through the mother in the home.

I believe that all of you are grieved when laws are broken. I have thought that probably we feel that much of the law breaking in regard to prohibition is the result of the work of foreigners, that we hope in our hearts that none of our own people are engaged in the making of liquor, that not among our own people are to be found these illicit stills, but that this breaking of the law is done by those who have no interest in America or Americans, except for the money that can be gotten out of them. I live in a district of the city which is used very largely for joy rides. It is in the suburbs, and there are finely paved roads, and at all hours of the night I am awakened with the noise of boys and girls—the voices sound young and fresh—boys and girls riding by, singing and shouting and carousing. I hope that none of these boys and girls are ours; I hope that in their possession are none of the bottles of deadly poison. You women who live in the country know, too, of the existence of these things. Can't we make a plea strong enough to impress everybody with the deadliness of these things? I do not need to go over it; I do not need to say to you that the minds and bodies of youth

are stunted and deformed through the use of liquor and cigarettes, you all know that. Yet I often wonder why it is that we as mothers, with all the desire in our hearts to forward the work of the Lord, to rear our children as they should be reared that they may enjoy health and life, that we are unable to so impress them that they may see things as we do. People of the world are beginning to acknowledge the necessity of abstinence from tobacco and whiskey and tea and coffee. The only things I can say to you, my dear sisters, is that you must pray harder, your example must be better. The example of your husband before his children must be such that they will know the things you are endeavoring to teach them are the right things. Our future happiness is in our children; the hope of this Church is in the rising generation. We have nearly filled our mission, we have done our work, we will pass on and leave the work for other to do. I pray my heavenly Father that he may so impress us that we may impress those with whom we are associated that they may live in the proper way, that they may be worthy to go on with this glorious work. I am assured that our heavenly Father will bless and help us, that he will give us the courage that is necessary for us to have, the fortitude, that we may be instruments in doing the work which has been given us to do, and that our children will go forward and fulfil the measure of their creation.

I pray, my dear sisters, that during the coming winter health and peace and prosperity may be with you, that the blessings of the Lord may dwell with you abundantly. I want to say to you, I want to beseech you, to have love in your homes and with your neighbors. I believe that a kind, loving word goes farther than anything else that you can pass around, and remember that your example is follwed by your neighbors, your family, and your friends.

Note: An address, "Spiritual Education," delivered at the Conference by Dr. Adam S. Bennion; alos the address of Elder George Albert Smith on "Vigilant Loyalty to Our Standards of Government," will appear in the January *Magazine*.

CHILD LABOR AMENDMENT

For the information of Relief Society women, the National Child Labor Committee will in the near future send to stake presidents of Relief Society information regarding the child labor amendment to be distributed to the ward organizations.

Guide Lessons for February

LESSON I

(First Week in February)

Theology and Testimony

THE PARABLES OF OUR SAVIOR (Concluded)

The Royal Marriage Feast. Matt. 22:1-14.

"And Jesus answered and spake unto them again by parables, and said,

"The kingdom of heaven is like unto a certain king, which made a marriage for his son,

"And sent forth his servants to call them that were bidden to the wedding: and they would not come.

"Again he sent forth other servants. Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

"But they made light of it, and went their ways, one to his farm, another to his merchandize:

"And the remnant took his servants, and entreated them spitefully, and slew them.

"But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

"So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

"And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth."

Comments—In many respects this illustrative story is like the one recorded in Luke 14:16-24, and some writers have taken each to be of a different version of the other. The differences, how-

ever, are too great to admit of a conclusion that the two parables were identical. One was spoken in the temple; the other was uttered at the Sabbath feast, given at the home of a prominent Pharisee.

These two parables are different in their nature in that one is milder than the other. In one the offence of the guests is limited to declining the invitation with excuses; in the other the invitations are treated with contempt, insult, and the murder of the messengers.

In one, the penalty was an edict against admitting anyone who had not accepted the invitation; in the other case the insolent and criminal conduct was punished by the destruction of their city and the forfeiture of life; One was spoken at a time when open rebellion against Christ's mission had not been declared; the other at a time when hostility was at its height, and his death had been determined by an official council of the scribes and Pharisees.

In one parable the giver of the feast is a prominent citizen; in the other, the host is a king. In one case the invitations were the cordial solicitations of a nobleman; in the other, the bidding was the call of an official leader. In one case the banquet had one object; the enjoyment of the guest; in the other it had a double purpose: the pleasure of the guests and the commemoration of the wedding of the king's son—The day in which the love, confidence, protection, and presence shall exist between Christ and his Church that exists between groom and bride.

This parable, like the one of "The Great Supper," was both historic and prophetic. In it there seems to be a crystalized statement of the mission of John the Baptist and the apostles, and the rejection of their messages. Then it carries over into the future and indicates the persecution and killing of the messengers, just as was the case after the death of Jesus then the penalties which are now matters of history are predicted. Then, the filling of the guest chamber from the "highways," is history being made, and finally the discovery and ejectment of the unfit from the feast is yet to come. "The king of the parable is God;" we read on page 538, in *Jesus the Christ,* "the son whose marriage was the occasion of the feast, is Jesus, the Son of God; the guests who were bidden early, yet who refused to come when the feast was ready, are the covenant people who rejected their Lord, the Christ; the later guests, who were brought in from the streets and the roads, are the Gentile nations, to whom the gospel has been carried since its rejection by the Jews; the marriage feast is symbolical of the glorious consummation of the Messiah's mission."

In this parable the man without a wedding garment becomes a center of interest. Those to whom Jesus was speaking would

know of the custom of supplying wearing costumes suited to the occasion. On this occasion it would seem that provision had been made for every one to be supplied with the necessary festive attire. This fact may account for the speechlessness of the intruder, he could make no excuse for he knew that the king knew that wedding garments had been given to all who came in at the door. Therefore, he merited the treatment of a "thief and a robber."

Then arises the question as to what was meant by the wedding garment without which no one could legally enter, or be permitted to remain in the kingdom. Was it not the robe spoken of in Gal. 3:27? One biblical authority says: "The wedding garment is righteousness, in its largest sense: the whole adornment of the new and spiritual man, including faith, without which it is impossible to please God, and the holiness, without which no man shall see him—or like this guest, shall only see him to perish at his presence."

The outer darkness is a state of weeping through disappointment, and gnashing of teeth through hatred.

Of the lessons taught by this the last parable, spoken by Jesus to a mixed assembly, the following seem most prominent:

1. The Lord desires the happiness of all.
2. The Lord is not dependent on any special class of persons for the carrying out of his purposes.
3. The Lord has a way of scrutinizing every individual no matter how great the group.
4. Blessings can be obtained only through obedience to law.

Parable of the Entrusted Talents—Matt. 25:14-30.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained other two.

"But he that had received one, went and digged in the earth, and hid his Lord's money.

"After a long time the Lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Comment—This parable has something in common with the parable of the Pounds recorded in Luke 19:11-27. They both aim at the encouragement of faithfulness in the use of ability and opportunity. Each teaches the necessity of implicit confidence in the Lord as paymaster. In both instances the proprietors were going on journeys. In both parables loyalty and effort were rewarded, while disloyalty and negligence were met with merited punishment —the outer darkness which always follows iniquity. Both parables are illustrative of the truth couched in the statement, Care for and keep; neglect and lose.

These parables differ in that in one, the amounts entrusted were equal; in the other the distribution of capital was according to the capacity of the servant—"every man according to his several ability."

The parables of the Pounds was spoken on the way from Jericho to Jerusalem to a mixed multitude. The parable of the Entrusted Talents, the last of his parables, was spoken to His disciples after his final visit to the temple.

Among the lessons of life to be learned from the parable of the Entrusted Talents stands out in bold relief the importance of doing our best with what is entrusted to our care. Had the

servant to whom was entrusted one talent increased it to two, his gain would have been relatively equal to that of the man who gained ten talents, and he would have been accounted as a one hundred percent profitable servant, and he would have received commendation and advancement; he would have advanced with the increase of his talent.

From the first, the other servants held to the attitude of appreciation of the responsibility as an honor, and their work in making the most of their allotment, a source of happiness. Thus they were free. Loyalty to their absent master, and love for their work had made and kept them free. In the highest sense they were free men. They enjoyed the liberty of love and freedom of trusted responsibility. The man who made himself too little for his one-talent capital, accepted his trust in an untrustworthy attitude: he buried his talent and with it his possibility of spiritual growth. Taking the one talent from the unprofitable servant was seemingly no punishment to him. He was perhaps glad to get rid of it. But the giving of it to the man that already had ten talents must have shamed the delinquent, but the sorrow came when he awoke to the realization that he was out of the kingdom where men are trusted.

Whatever else they may represent, it seems safe to say that the man going on a journey represented the Lord Jesus; the talents, the offices and callings in the Church.

One outstanding general lesson taught by this parable is *that ardency in the performance of duty in the Church is a high form of self-help; while negligence in Church work is a most serious kind of self-neglect.*

Questions and Problems

1. Wherein are the parables of the Great Supper and the parable of the Royal Marriage Feast similar?
2. In what particulars are the parables of the Royal Marriage Feast and that of the Great Supper different?
3. Tell who is represented by the various characters in the parable of the Royal Marriage Feast.
4. Why was the man without the wedding garment "speechless"?
5. Explain the outer darkness into which the offender at the feast was banished.
6. What, in the light of this lesson, was the missing wedding garment?
7. In what particulars are the parables of the Pounds and the Entrusted Talents different?
8. What do the talents represent in the parable?
9. Who is represented by each of the following characters in the parable of the Royal Marriage Feast: the king; the king's son; the servants; the invited guests; the man without a wedding garment?
10. What people are represented by the rebellious citizens, in the parable of the Great Supper?
11. Which was the last parable that Jesus spoke to a mixed audience? Which parable was the last one spoken?

12. To whom was the last parable spoken, and what great Latter-day Saint lesson is taught by it?
13. Discuss the problem: Our good works follow us as lifting levers.

LESSON II

(Second Week in February)

Work and Business

Teachers' Topic for February

Curfew Law

A. A siren or bell should not be necessary to establish the observance of this law.
B. A sentiment in favor of its value ought to be encouraged in every home.
C. The Lord has told us the value of retiring early, in the Doctrine and Covenants, Section 88.
D. Sleep is as conducive to health as food.

LESSON III

(Third Week in February)

Literature

SIDNEY LANIER

Sidney Lanier was a notbale example of a man of versatile talent. He seemed for many years of his life as much the musician as the poet. Only as he matured did it become apparent that he had more creative ability as a poet than he had as a musician. Yet the fact that he was a musician made of him one of those rare singers, the music of whose verse thrills with a satisfaction unknown, where the feeling for music is lacking. Such a poet was John Milton among the English, and such a poet was Sidney Lanier among Americans.

We have already noted the music of Edgar Allen Poe's verse, who, like Lanier, was of Southern birth.

Critics are pretty generally agreed that no one but a man

of Southern birth could have written what Sidney Lanier wrote; consequently he becomes an intepreter of the section that gave him birth.

His life was a severe struggle with untoward circumstances. War, poverty, and serious ill health, growing out of the hardships of both poverty and war, were his portion. One cannot resist wondering what his contribution might have been had he been nurtured in an environment such as Longfellow and Lowell knew.

He was born in Macon, Georgia, February 3, 1842. He attended school until the age of fourteen, when he entered Oglethrope college.

His musical gift was inherited, for as a boy he could play any instrument he tried. His favorite instrument was the violin, which proved to be so wearing on his sensitive nature that, yielding to his fathers request, he gave it up and devoted himself to the flute. He mastered the flute without instruction, and later "attained great distinction as first flutist in the Peabody Orchestra, of Baltimore," say his biographers. After being graduated he served as a tutor for nearly a year, resigning to enlist in the Confederate army, in April, 1861. He went through the war as a private, declining several offers of promotion, because he was unwilling to be separated from his brother Clifford to whom he was devoted, in an extraordinary degree. However, close to a year before the war was over the two were separated by being detailed as signal officers on board a blockade runner. While in this service, Sidney was captured, and imprisoned for five months. During the war he began to develop symptoms of tuberculosis. Imprisonment in the wretched prison at Point Lookout, North Carolina, provided just the development of the disease; consequently Sidney Lanier may be regarded as one of the victims of the Civil War, as his death was undoubtedly the result of living the life of a soldier.

On his release from prison on February, 1865, he walked home to Georgia, where he went through a severe illness of six weeks. Just as he recovered his mother died.

Poverty had engulfed the Lanier family as it had thousands of other southern families, so that this gifted son of the South took the first occupation that presented itself, which chanced to be a clerkship in an Alabama hotel, at Montgomery. In May, 1867, Lanier went to New York to arrange for the publication of his war novel *Tiger Lilies*. In September of the same year he became principal of a school in Prattsville, Alabama. Three months after, he married Miss Mary Day of his own home town, Macon, Georgia. The union proved to be ideally happy, and might almost be classed with such a marriage as Elizabeth Barrett and Robert Browning. From his devotion to his wife

came a group of exquisite lyrics. The best known of which is *My Springs*:

In the heart of the Hills of Life, I know
Two springs that with unbroken flow
Forever from their lucent streams
Into my soul's far Lake of Dreams.

Not larger than two eyes, they lie
Beneath the many-changing sky,
And mirror all of life and time,
Serene and dainty pantomime.

Shot through with lights of stars and dawns,
And shadowed sweet by ferns and fawns,
Thus heaven and earth together vie
Their shining depths to sanctify.

Always when the large Form of Love
Is hid by storms that rage above,
I gaze in my two springs and see
Love in his very verity.

Always when faith with stifling stress
Of grief hath died in bitterness,
I gaze in my two springs and see
A faith that smiles immortally.

Always when charity and hope,
In darkness bounden, feebly grope,
I gaze in my two springs and see
A light that sets my captives free.

Always, when Art, on perverse wing,
Flies where I cannot hear him sing,
I gaze in my two springs and see
A charm that brings him back to me.

When Labor faints and Glory fails,
And coy Reward in sights exhales,
I gaze in my two springs and see
Attainment full and heavenly.

O Love, O Wife, thine eyes are they,
My springs from out whose shining gray
Issue the sweet celestial streams
That feed my life's bright Lake of Dreams.

Oval and large and passion-pure
And gray and wise and honor sure;
Soft as a dying violet-breath,
Yet calmly unafraid of death;

Thronged, like two dove-cotes of gray doves,
With wife's and mother's and poor folk's loves,
And home-loves and high glory-loves,
And science-loves and story-loves,

And loves for all that God and man
In art and nature make or plan,
And lady-loves for spidery lace
And broideries and supple grace

And diamonds and the whole sweet round
Of littles that large life compound,
And loves for God and God's bare truth,
And loves for Magdalen and Ruth.

Dear eyes, dear eyes and rare complete—
Being heavenly-sweet and earthly-sweet,
I marvel that God made you mine,
For when He frowns 'tis then ye shine!

A month after marriage Lanier went back to Macon, Georgia, in poor health. For some reason, not plain, he went into the study of law with his father, a venture that covered four years.

His health became the urgent necessity of his life, so that he first took a trip to New York for treatment, and later to Texas for climate.

In December, 1873, he began work with the Baltimore orchestra, publishing fourteen months later the poem that marked him as a man of genius. This poem called forth by a Georgia landscape in summer he called *Corn.*

It begins:

Today the woods are trembling through and through
With shimmering forms, that flash before my view,
Then melt in green as dawn-stars melt in blue.

From the date of the publication of *Corn,* Bayard Taylor, the distinguished writer, and Sidney Lanier became fast friends. He procured the appointment for Lanier to write a cantata for the Philadelphia Centennial of 1876. Lanier has paid Taylor more than one tribute in verse.

The years remaining to Lanier were spent in a vain attempt to find a climate in which he might live without suffering so severely. He tried the mountains near North Carolina and Tampa, Florida.

Lanier's musical talent contributed much to his musical success. To the type of poetry where sound and movement combine to produce both meaning and music, he made a most valuable contribution. Much as he loved music, and greatly as it added to his poetry, for he sometimes set his poetry to music, he desired more to be an expert in the field of literature. This desire was granted all too late, we are tempted to say, for the embers of life were burning low with him when he accepted a chair in Johns Hopkins University. We are told that his students often wondered if his breath would last through the recitation.

After two years' service, from 1879-1881, at Johns Hopkins University, he wrote the Commemoration Ode, delivered on the

University's fourth anniversary which contains the beautiful lines:

"Bring faith that sees with understanding eyes,
The world has bloomed again, at Baltimore."

He passed to his reward at Asherville, North Carolina, where he died in September.

Mrs. Lanier's description of the event is a classic, so we include it:

"We are left alone with one another. On the last night of the summer comes the change. His love and immortal will hold off the destroyer of our summer one more week, until the forenoon of September 7th, and then falls the frost, and that unfaltering will renders its supreme submission to the adored will of God."

A character poem of Lanier's is *The Symphony*. In the poem he personifies each instrument in the orchestra and makes them discuss various deep social questions of the time.

Like most artists, Lanier makes a plea for more heart in business, more time for the consideration of heart-throbs, more heart for the mad rush of trade.

Lanier's life presents three absorbing topics: They are Lanier the man, Lanier the musician, and Lanier the poet.

Questions and Problems

1. What was the occasion of the centennial celebration in Philadelphia, 1876?
2. What contribution did Sidney Lanier make to that celebration?
3. "My Springs" is one of the noblest and most beautiful tributes ever written by a man to a woman: read it carefully, and try to list the things that Lanier says his wife inspires and stimulates in his life.
4. What does Lanier mean, when he speaks of the "littles that large life compound?"
5. Do you think the world still needs singers who ask for more heart in the world of commerce and trade, if so, why?
6. Show that the untimely death of Sidney Lanier, is a protest against war.
7. What are the chances that the Great War took from the world many persons who would have made notable contributions?

LESSON IV

(Fourth Week in February)

Social Service

Housing and Housekeeping

The physical aspects of a home influence very definitely the development of the family. Good sanitary and dietary standards in a family are likely to make for a high standard of health. Also, a well-regulated home contributes to the members more than

physical well-being; it develops certain desirable traits in all the members of the family. In a successfully managed home the members feel a responsibility to maintain the family standard, they take a pride in order and in cleanliness, they learn the lesson of thrift and industry, and they learn to have mutual respect for each other's wishes, belongings and rights.

It is quite comprehensible that a well-organized family life develops agreeable, normal, successful individuals. It is also, then, conceivable that reverse conditions develop opposite traits and characteristics. Not only can the health of a child be undermined by the undesirable living conditions, but an unattractive, unsanitary home can effect his progress in school, his conduct, and his outlook on life. Juvenile Court authorities can often understand why children stay out late at night, and interpret their resulting waywardness and delinquencies, when the homes of the children in difficulty are visited. In trying to understand the economic success and the educational and normal tone of a family it is important to keep in mind the significance of the physical aspects of the home.

In cities, and particularly the larger ones, the actual housing conditions become such a problem that legislation is usually required to control sanitation, ventilation, and to prevent the exploitation of the tenants. Such legislation limits the increase that landlords are permitted to make in the rentals and also requires that certain repairs be made, and that each room be equipped with windows or with air shafts.

Such minimum requirements, however, express only in a meager way the sentiment of the community regarding living conditions. The standard set for the whole community by physicians, social workers and household experts, who aim to avoid the dangers of overcrowding, to foster health, and to develop wholesome home life, realize that the facilities must be adequate to promote the best possible family life. A family of six can hardly manage with less than five rooms— three for sleeping, a kitchen, and a living room where social life in the family can be encouraged. Young people are reluctant to bring their friends into the home if there is not one room where they can read, talk, play games, or enjoy music of some sort.

What furnishings a house has depend largely on taste, on individual preferences, and on the income. Certainly there should be adequate sleeping room and sufficient bedding. There should also be cupboard space for clothing, so as to encourage a sense of order and responsibility, even among the children, for the care of their belongings. The kitchen or living room should have enough furniture so that the entire family can be seated for their meals.

Elementary as these requirements may seem, an appreciation of their significance has led many persons, who are meeting the difficulties of bad housekeeping and undernourished children. to a better understanding of these problems. If a mother does not have the kitchen equipment to prepare food, and if the family is living in such crowded quarters that it is difficult for the family to be seated for their meals, the children will often be subjected to the unwholesome practices of eating standing-up snatches of hastily prepared meals.

To improve standards of housekeeping is a difficult but by no means a hopeless task. The successful housekeeper, like a successful person in any occupation, must be trained, must have necessary equipment to do the work, and must have an incentive to succeed. Until the process of housework has become a habit, it may be necessary for the housewife to work by a schedule—setting aside definite hours each day to perform certain household tasks.

Without equipment—washtubs, kitchen utensils, sufficient linen, etc.,—the work is more difficult and complicated. It is a simple matter to advise cleanliness to all housewives, but the one who has no hot water and no laundry conveniences will have some difficulty in attaining the same standard that is easily achieved in better equipped homes. To instruct a mother to take her children out for a daily airing may be very sound hygienic advice, but it may not be very practical to follow if she does not have a baby carriage.

In attempting to give instructions in housekeeping it is important to create an incentive or motive for improvement. If a mother is made to realize, through clinical or school examinations, for instance, that her children are not as well-developed as other children of the same age, she may be helped to see the connection between her own indifferent housekeeping and the poor health of the family. In another instance, the motive for creating a pleasant family environment may not come until the mother realizes that her children would rather spend their time elsewhere—with the neighbors, at the movies, or in the streets—than to spend their leisure in their own home.

Questions and Problems

1. What housing problem does your community have?
2. What is the relation between housekeeping and health?
3. How do you account for the undernourishment of children in cities? In rural communities?
4. Why would the housekeeping influence the school work of children? Their conduct?
5. Discuss the social values of a pleasant home atmosphere.

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